Genial Japanese Crowds.

The short, brown men, women and chil-

dren who surge to and fro in front of the

pavilion are as interesting as their cos-

tumes and as their scenic surroundings. A

Japanese crowd, polite, smiling, consider-

ate, clean as to the body from daily hot

baths, whatever the condition of the cloth-ing, lacks the ill odors and rowdyism of

other crowds and surrounds itself, comparatively speaking, with an atmospher

of sweetness, courtesy and urbanity. When, in April, thousands upon thousands of the people of Tokio throng in boats, in jinrikishas or on foot to view the pink clouds

of cherry blossoms that line for miles the avenue of Mukojima on the river bank in

the suburbs, there is every excuse for disorder that an uproariously jolly crowd of excursionists can find. There is sake drink-

ing and there is much unavoidable crowd-

ing and jostling. Occasionally the women and children and curious foreigners who

are enjoying the scene press closer to the refreshment booths that skirt the avenue,

in order to permit some hilarious picnickers with painted faces and grotesque costumes to cut a wider swathe through the crowd than is permitted to those who are not

horoughly exhilarated with the spirit of

the occasion and with the Japanese intoxicant, but there is only the faintest reflec-

tion of the belligerent rudeness and the om-

nipresent "drunk and disorderly" nulsance that characterize the occidental and many

oriental crowds.

When thousands gather in some service

before the shrine blazing with gold and lacquer in the Higashi Hongwanji at Ki-

oto, the largest temple in the empire, the same courteous consideration for others is shown. While shaven priests in rich vest-

ments burn incense, equally shaven widowers, announcing by their hairless heads their determination not to marry again, and other bald, old men, squat with the crowd on the temple floor side by side, with the ancient women who wear "horn-hiders" to conceal the evidences of Satan which old

Japan attributes to the sex, and add their individual contributions to the sea of heads

which spreads, wave on wave, in every direction. The small coins which the faith-ful throw on the temple floor to be gath-

ered up after the service by the priests (and bushels are thus collected after every important service) are tossed indiscrimi-nately and unhesitatingly into the crowd,

and no attention whatsoever is paid by the worshipers to the impact of the coins. A bald head hit unintentionally may wince,

but that is all. The coin drops unheeded to the floor. A similar habit of contribu-tion in our rude and barbarous western land would make the bald heads shining

land would make the bald heads shining marks and targets for the youthful and irreverent, and the bald heads themselves, locking oriental pattence and fortitude, yea, though deacons of the strictest sect, would arise from their devotions in ungodly passion to eject with violence the offenders. Courtesy covers a multitude of peccadilloes. The traveler is swindled right and left in every section of the globe, but Japanese cheating is so pervaded with politeness and consideration, with bows and smiles, and complimentary hissing intakes of the breath, that the coarser swindling of other lands shocks by centrast. Whether in business or pleasure, whether cheating or picnicking, whether viewed individually or collectively, the Japanese as a rule is a kindly, genial being

anese as a rule is a kindly, genial being with whom it is a pleasure to come into

While we have been studying the crowd the procession has been forming.

Tomb and Shrine of leyasu.

ture's sounds the profoundest hush per

its perfect simplicity.

vades the scene, lies the tomb of Ieyasu, of

light-colored bronze, grandly impressive in

From the stone table in front of the

tomb, holding a bronze stork candlestick

tomb, holding a bronze stork candissides and incense burner and a vase containing artificial lotus flowers, the tomb's only accessory embellishments, the devotee descends by a long stone and moss-grown stairway to the shrine of Ieyasu, to which

most of the other structures, scattered low-

er in successive terraces on the hillside, are subsidiary, serving either as approaches or

for other uses in connection with the wor-

ship of Ieyasu as a god. In striking con-

Farthest up the mountain side, where the

trees are greenest and the little mountain

speech was as follows:

Lords and Gentlemen of the House of Peers and the House of Representatives: "We have pleasure in informing you that our relations with all the treaty powers are on a footing of the closest and most friendly character and that the revision of the treaties is on the point of consummaticn. In order to establish the finances on a firm basis, we have instructed the minister of finance to fix upon a scheme of increased taxation in connection with the budget for the thirty-first year of Meiji, and to submit the measures to you, in conjunction with a bill embodying the revised ecde and various other projects of law, essential to the promotion of national prosperity and to administrative progress. We trust that you will discharge your functions of deliberation, and consent, with

The reply was as follows:
"May it please your imperial majesty, your majesty's servant, Hatayama Kazuo, president of the house of representatives, president of the house of representatives, begs to submit, with awe and reverence, that your majesty's servants are moved with profound gratitude for your majesty's condescension in personally attending to open the eleventh session of the imperial diet and in favoring them with your majesty's gracious speech. Your majesty's jesty's gracious speech. Your majesty's servants will endeavor by earnestness and careful deliberation to respond to your majesty's will and to discharge the trust

harmony and careful thought."

majesty's will and to discharge the trust reposed in them by the nation."

There was no other business done except the election of the heads of the various committees, and the house adjourned in less than an hour. On Christmas day the house of representatives met at 1:10 p.m., when the president announced that the government had submitted the budget and correlated measures for the fiscal year. correlated measures for the fiscal year 1898-1899, and the house was about to pro-ceed to the order of the day when Mr. Suzuki proposed that "this house does not place confidence in the present cabinet." Almost immediately the president called amost immediately the president called upon the members to rise, as he had received an imperial message, which he read as follows: "In accordance with article 7 of the imperial constitution, we hereby order the dissolution of the house of representatives."

It has been generally understood by those

It has been generally understood by those well acquainted with Japanese politics that the president on his appointment received from the emperor an order empowering him to dissolve the house whenever any great difficulty was presented which involved the government. This is now, how-ever, proved to be a fact, for the house only met at 1:10 p.m. and was dissolved at 1:19 p.m., just nine minutes after it had met. Shortly afterward the minister of the navy tendered his resignation and since then the premier and several other ministers have

tendered theirs. Difficult Problems to Meet.

It is much to be regretted that the government did not face the vote of want of confidence and then send in their resignations to the emperor. Had that course been followed, as is usual with European cabinets, the house of representatives would have been at hand ready to take up the budget on the formation of the new cabinet. As it is it will be several months before another house can be elected, and as the finances of the country are in such an alarming condition serious con-flicts are sure to take place during the elections, which will make it more

cult for the government to meet the newly elected members. is so manifest that some musicians claim that the vibrations of certain musical yen in the present financial year and some eighty millions to provide for the next, either in the way of loans or increased either in the way of loans that taxation, there is sufficient difficulty with-cat exciting the people by the strife of a general election. To relieve the present general election. To releve the present financial strain, however, it is understood that the government intends to stamp the silver yen which have been exchanged for gold, and to lend them to the cotton spinners who claim to be in such severe finan-cial condition. But why the coins are to be stamped is a problem difficult to under-stand, seeing that they are still coins of

the country and negotiable at par every It is also difficult to see why the cotton spinners should be so favored when every industry seems to be suffering from the same complaint as they are, and the only reason that seems feasible is that these men, being members of very large and in-fluential bodies, may be of assistance to the government during the elections. But this putting off of the inevitable will make the blow the more severe when it does come. The people have been given a taste of power in being allowed to elect a house of representatives and until of representatives, and until that power is made real and responsible they will not be satisfied. When the responsibility of government is thrown on the representatives of the people the revenues of the ccuntry will be used to develop the industries of the people; not in building up an army and navy which is already too expensive for them to keep up to its present strength much longer, much less to in-crease three-fold, as outlined in the present

THE FATHER'S SHOT.

How England's Postmaster General,

Henry Fawcett, Lost His Eyes.

"'Never mind, father, blindness shall not

interfere with my success in life,' said the

young law student, Henry Fawcett, when

"One pleasant day in 1858 the two had

gone hunting together. A flock of part-

ridges flew over a fence where the father

had no right to shoot; but as he was mov-

ing forward, they flew back toward his

son. The father, so eager to bring down a bird that he did not think of his son's

danger, fired. Several shots entered Henry's breast, and one went through each glass of

a pair of spectacles he wore. In an in-

stant he was stone blind for life.
"But within ten minutes from the time

his father reproached himself for carelessly destroying all his son's prospects of

From "Success," by Orison Marden.

advancement.

the waves of sound, acting

"Hence the speaking of a single word reflects as many combinations of colors as the number of vocal sounds made in pronouncing the word, and the various com-binations made by the different sounds in mediately blend and form one combination, and so the color of the word becom the composite of all the sound colors, made in prenouncing it, and in the same manner do the colors of two or more words com-

two shading colors, and as there are more than 75,000 combinations of colors and





who has not progressed beyond the snapshot stage leaves his hodak at home when he visits Japan he will always regret doing so. Thousands of instantaneous exposures have been successfully taken in Japan, well developed and printed by Japanese photographers and marvelously colored—all for a price less than that charged for simple developing in the United States. A diversion for the spectators is now produced by a grown of men dressed in white cotton, who rush rapidly up the street dragging a tree after them, and who scatter its leaves, twigs and branches. In watching their forms disappear up the bread avenue one is impressed with the magnificent frame work surrounding the street scene, especially with the fine trees through which glimpses are caught of a mortuary chapel, or a temple or pagoda, or a curiously shaped monument, or a stone stairway leading to some great building. And upon every wall and bank a cluster of Japanese find a perch, developing fine color effects through a combination of the red, yellow and blue of the kimonos with gray and moss-green walls and the background of foliage. self, the descendant of the very mikado whose temporal power Ieyasu usurped. In no other respect did Ieyasu demo strate his greatness more conspicuously than in the selection of a burial place. In a valley surrounded by Japan's most plcturesque mountain scenery, in a region held sacred by the earliest traditions of the people, on a hillside covered with groves of majestic crystomeries; there has groves of majestic cryptomerias, there has been built in his honor the richest archi-tectural structure in all Japan, a marvel of carving and of clatorate ornamentation in gold and red lacquer. The bronze Daibutsu of Kamakura is the

of foliage.

grandest of Japanese monuments, despite its rudimentary and irrelevant mustache. The H'gashi Hongwanji, the great Buddhist temple of Kioto, is impressive from its vastness. But in varied and fantastic and beautiful forms and in richness of decoration the Nikko temples are unsurpassed. On this eventful morning the deified spirits of Ieyasu, Hideyoshi and Yoritomo were accustomed to occupy three sacred litters or palanquins and indulge in an excursion to a neighboring temple, attended in procession by a considerable section of the population of Nikko in fantastic and religious array.

Waiting for the Parade.

While the preparations for the procession were in tedious progress the foreign visitors to Nikko strolled through the temple grounds and enjoyed the picturesque, animated and varied scenes. Men and boys in costume, intending participants in the procession, were everywhere. Here a crowd of small boys in brocades and embroideries, and of mimic soldiers of assorted sizes, with long wooden spears, swords, bows with lacquered quivers, brocade helmets with bronze ornaments, and in some inwith bronze crnaments, and in some instances with old and costly coats of mail, protecting them to the knees, formed a ring about as old man and boy, strolling performers of crude acrobatics and jugglery. Here an important and dignified little Japanese policeman rerformed with becoming gravity his serious functions. He was arrayed in a white duck suit, resplendent with brass buttons. His soldier cap of blue was ornamented with gold braid. blue was ornamented with gold braid. On his hands were white cotton gloves, and he bore a sword instead of a club. On his se was perched (one of the few large things in Japan) a pair cf spectacles with immense frames, of the kind associated by Illustrators with Chinese sages. Our wan-derings take us with the crowd of specta-

takes even more women than tailors to make a man. These thoughts comforted his spirits, chafed by the nagging of women from over the sea. It is very trying men from over the sea. It is very trying to the oriental to be subjected to feminine arrogance. He knows that both Confucianism and Buddhism have treated her as of an inferior soul-lacking order of creation. He recollects the Buddhist popular precept: "Woman has no home in the three worlds—past, present and future." Yet here were women foreign women. Yet here were women, foreign women, making themselves very much at home in the present world, notwithstanding the proverb, and clearly indicating a firm determination to dominate also in the world o come. Across the seas the woman, he has learned, takes precedence over the man. She goes first everywhere, and the men are proud and happy to serve her. But what could one expect, our oriental thinks, from

BORINTO OR EVIL-AVERTING MONUMENT.

foreign devils whose mourning color is black instead of white, who remove their headgear instead of their footgear when they wish to be polite, who salute by handshakes and disgusting kisses instead of the traditional bowings and prostrations, and whose creed carries barbarism to its climary in its implous requirement. to its climax in its implous requirement that a man shall leave father and mother and cleave to his wife.

A Modern Substitute for Hara-Kirl. But there is a limit to the manager's orientalism. In spite of kimono, tabi, hibachi, futon, tobako-bon and other Japanese surroundings, he is not tempted in the slightest degree to commit hara-kiri or suicide after the national method by disembowelment in resentment of the day's insults. But, instead, he reserves to himself the occidental right of expressing that resentment in vigorous English swear words, his own language being entirely deficient in terms of abuse and in verbal facilities for the purpose of profanity. He thus makes use of the occidental safety valve for the relief of the emotions, the absence of which in the case of the

anese leaves apparently no resort but sui On this particular day our Nikko manager soared above all his troubles. Com-plaints glided from his unctuous personality like an opponent's grasp from the oiled body of the native wrestier, without wrinkling his smooth inscrutable counte nance and without subtracting a single beam of the joyous enthusiasm that danced in his oblique eyes. The fastidious gentle-man from Philadelphia, who, demanding bread from his Japanese waiter at the beginning of his meal, was offered not a stone, but toothpicks, found in the manager a sympathetic and consoling listener to his tale of woe. So did the Englishman who had been advised by the manager (the Englishman's own inclinations tending in that lirection) to make the Lake Chuzenji trip on horseback, and who had been soaked to the skin in pitiless rains. So did the stout Australian to whom the jinrikisha system of rapid transit for the lake trip had been recommended as easiest, and who found to is disgust that for half a mile of the way he had to leave his jinrikisha and clambe on foot over sharp and slippery rocks. So did the American woman who had endured unresistingly the robberies of the hackman in the cities of her native land, from whom a charge of \$1.50 per hour for carriage hire at home would elicit no remonstrance, but who by persistent and fretful faultfinding sorely tried the manager's patience because her jinrikisha man for his day's labor up and down the steep hills of Nikko had charged her 20 sen, or 10 cents more than the corresponding charge for the day over the smooth and level streets of Tokio. But the lady crying extortion over a charge of

of planning!
"Ladies (or gentlemen), for the procession of today, my arrangements, the arrangements for the guests of this hotel, are unsurpassed. In the broad avenue oppo-site the Sorinto column, where everything can be seen, a pavilion for the exclusive use of my guests has been built. There will be claret punch for my guests and ice cream and light refreshments. Nothing like it for the enjoyment of European and American visitors has ever before been known in Nikko." And off the manager shot to communicate the glad tidings to the next member of the army of the dis-

In Honor of leyasu.

This, the 3d of June, is Nikko's great day, noted for the festival and procession in honor of Ieyasu, the first Tokugawa shogun, who is buried here as to his mortal part and deified and worshiped as a god, Toshogu, in the mortuary chapel near his

Ievasu is the most famous name in Japanese history. Soldier, statesman, law-giver of the sixteenth century, he wrested temporal power from the mikado's feeble temporal power from the mikado's feeble hands, and worshiping with the rest of the nation that monarch as divine, he removed him from degrading contact with mundane affairs and confined him in the unapproachable seclusion befitting a god. So great is leyasu that though the dynasty which he founded and which reigned for two hundred and fifty years has been dethroned as a usurpation by the mikado, who finally broke from his gilded prison, Ieyasu himself retains his glory and is wershiped as divine by the emperor him-

encouraged, and finally we stumble across the frail wooden structure with bamboo curtains for walls which furnishes a resting place and shelter from the sun to spec-tators of the parade among the guests of cur Nikko hotel.

cur Nikko hotel.

The booming of the great bell in the Buddhist temple just opposite our pavilion proclaims that the hour when the procession is due has arrived. But no one expects it. The custom of delay, which finds characteristic expression in the Spanish "managa" or tomorrow is as powerful in "manana" or tomorrow, is as powerful in Japan as in Spain or Mexico. One is told Japan as in Spain or Mexico. One is told that invitations to native dinners often specify a time an hour before the guest's attendance is really desired and expected. While we wait, our attention is again attracted to the ground of specific transfer. we wait, our attention is again attracted to the crowd of spectators, a source of unfailing interest. Here three small boys in fancy dress, with feather headgear, perform feats of tumbling, and collect small coins from the spectators for their achievements. A priest hurries by with a black head-dress, a white under garment and a changeable green silk robe of chameleon capacity. The footgear of the crowd includes the tabl alone, the tabl with stream leon capacity. The footgear of the crowd includes the tabi alone, the tabi with straw sandals, the tabi with wooden clogs, and European or American shoes. For headwear most of the Japanese use nothing save thick hair and a paper umbrella. A few heads display protecting handkerchiefs. Some of the priests wear curiously shaped black caps, close-fitting, with a single black streamer rising from each and curving over almost to the back of the neck. Men credited with being temple attendants wear what resemble black fools' caps. A baby here and there catches the eye with a gorgeously colored knitted tur-ban. The elaborately dressed hair of some of the women is decorated with balls of the women is decorated with balls and flowers of colored silk, with pendant tassels. Here a coolle displays a large bowlshaped or mushroom-shaped hat woven of straw and covered with cotton or left uncovered. The most striking and incongruous head-dress is a derby hat, perched stiffly on the head of one in Japanese cossessity. stiffly on the head of one in Japanese cos-tume. The Japanese full dress festival suit for men, of which many are visible, is gray-blue or blue-gray, with white



Section of the Army.

back. The women's favorite costume for the occasion is a soft blue or gray kimono, with touches of red, and a tasteful brocade cbi or sash. Young girls alone are privileged to wear gay, bright colors. Pecu-liarities of children's attire are colored aprons, adding to the brilliant effects of the ever-changing kaleidoscopic aspect of the passing crowd.

Umbrellas and Kodaks.

Foreign ribbed umbrellas are strongly and strangely in evidence. The Japanese have learned to prefer them except as a protection against rain, for which purpose they think that the wide-spreading oiled paper umbrella of their own country is

more effective.

Another foreign, yet interesting element of the scere, is the kolakist, with eager, curious, crafty look, invelgling Japanese children and adults into favorable lights children and adults into favorable lights and positions for snap shots, and lavishly expending miles of film upon an endless procession of fascinating photographic subjects. The kodakist has been warned away from Japan by the bugbears of the Japanese duty on cameras and of the disastrous effect upon the film of the moist atmosphere, which has also been credited with supplying insufficient light for instantaneous exposures. But if the kodakist

THE BIG DRUM OF THE PROCESSION.

man's tomb is the rich and elaborate dec-oration of the shrine of the never-dying god and of the gates and other approaches to it. Nowhere else in the world is there a wore notable display of minute wood carv-

ing, of delicate coloring, of lacquer and in-Near to the innermost gate which leads to the main shrine the devotee descending from the tomb would join the proces-son of June 3, for here stands the building called Mikoshido, which contains the palanquins or shrines or floats that are borne in this procession when the delified spirits of Ieyasu, Hideyoshi and Yoritomo spirits or leyasu, Hideyoshi and Yoritomo occupy them, and so heavy are they with the weight of metal and wood and departed greatness that seventy-five men are required to carry them. N. Ban, an ambitious Japanese, who has courageously written an English guide to Nikko, and who, like some others of his countrymen who like some others of his countrymen who have essayed similar works for other parts of Japan, is a hard taskmaster for his English words, compelling them often to do double or triple duty by serving with new meanings in inaccestomed connections, gives a somewhat different account o. this structure. He says that on the left "is the building in which the sacred cars of the three original gongen of Nikko are piaced during the cerebration (sic) of festivals."

Descending the Hillside at Nikko. Starting from this point, the sacred palan quins and the accompanying procession descend the hillside to the open court of a temple almost on the level of the river and the sacred bridge. This course carries them first through the exquisitely beautiful gate called Yomei-mon, with its white carved columns, thence down a broad flight of steps and past the bell tower and the perforated so-called "moth-eaten" bell on the left and the drum tower and the sothe left and the drum tower and the so-called Corean bronze lantern on the right. Here the stairway of the Leaping Lions is reached, and, having descended these, the procession passes the decorated structure which contains the Buddhist scriptures in a red lacquered revolving book case, and the holy water cistern, a granite monolith. Then it marches under a bronze tori, the curious archway of two upright and two horizontal beams which forms the charac-teristic approach to every Shinto temple, and comes to the stable of the "sacred

Then follow footmen in red, wearing grotesque masks; footmen in yellow, with tall wooden banners; more horsemen and

their attendants, perhaps twenty, empty black lacquer litters with broc banners and many-colored streamers float-ing from them. Each is carried by four

trast with the stern simplicity of the dead | the mail appear legs clad in striped suits of cotton and bare or straw-sandaled feet.

Next comes a group of children in brocade attire with artificial flowers in profusion for head dresses, and bearing in
hand such effigies as that of the fish.

black lacquer pole which

rises from the certer of the litter and from and the monolith. orii, the top in a bronze ornament, often elaborately and two characcharactemple, "sacred the control of leyasu.

A smaller litter incloses a great drum,

the names, many reflecting beautiful co "I have formulated from cor-series of tables representing

which is borne by four men and beaten constantly by a fifth. More footmen come into view with swords, tall black caps and blue, white and red kimonos, and then appears the full band of the procession, fifers and drummers in brilliant brocades.

Many men now march by bearing in their hands representations. white pony" (which is no longer white) and the treasure buildings opposite.

On the sacred stable one may note the famous carving of the monkeys severally represented as closing the ears and mouth and shading the eyes, in respect to which the facile pen of N. Ban has written:
"They are pumingly (sic), called first mizatu (don't see any wrong); second, kikazaru (don't hear any wrong); third, iwazaru (don't talk any wrong)." On the treasure house, opposite the stable, is the curious painted carving of elephants by the famous left-handed artist, Hidari Jingoro, concerning which N. Ban, with easy control of English, remarks: "It will be noticed that the joints of the hind legs are represented as bent in the weary direction." The procession's course now carries it under Niohands representations of hunting birds in wood or plaster. Lastly come the three sacred cars, upon which patters constantly a shower of cash

white pony" (which is no longer white) and the treasure buildings opposite.

cession's course now carries it under Niomon, or gate of the two kings, with its carvings of lions, unicorns, tigers, elephants and certain concededly fabulous beasts, though all of the carved animals above enumerated are in reality fabulous since they resemble nothing in nature, Japan at the time of their creation by the carver possessing none of them alive to serve as models. The procession sweeps down the broad stairway which rises to the Niomon, passes the shoe-removing station at its foot, a wooden structure where every one must lay aside his shoes before

every one must lay aside his shoes before proceeding through the gate of the two

Shoe-Removin; Station.

te toril presented by the Prince of Chiku-

As the procession begins to descend the stone stairway leading from this toril it

becomes visible to the patiently waiting crowd in and about the hotel booth, who

have long been straining their eyes for this view, having exhaustively inspect-ed the entrance to the hall of the Three Buddhas, just opposite, and studied every line of the Sorinto or evil-averting monument, a black cylindrical copper column, forty-two feet high, which guards this entrance

Here Comes the Parade.

up the broad avenue lined with cryptome-

rias the procession appears as a line of

blue on one side and a line of pink on the

other, followed by a confused mass of

yellow and white. The blue line resolver

itself into a file of men with spears,

swords, brocaded helmets and vestments

of blue or green; the pink line is composed

of men similarly armed, wearing a red-

dish overdress. There are perhaps seventy-

five in each file. Then comes a grotesque-ly masked figure in a green kimono, brandishing a spear and followed by two

mimic tigers with fierce wooden heads dec-orated with red lacquer, and with gold

are the damsels of varied ages who, for a consideration, offered to the gods and tossed in front of them on their platferm

near the shrine of leyasu, go through a form of posturing in the god's honor, call-

ed the Kagura dance, that is as little like

a dance as the classic, sacred No dance, which is freely admitted by every one who has seen it to be no dance at all. Now

Each pony is led by two coolies in white

blue, carrying on their shoulders antiqu

To the spectator from this point looking

this entrance.

cession's course now carries it under Ni

A Parade Horseman.

contributed by spectators, each surrounded by a crowd of eager bearers in white robes and black caps and each richly decorated and resplendent in gold laquer, while three high priests on sacred ponies bring

kings into the sacred inner precincts of the defiled Ieyasu; passes the five-storled pa-goda with its graceful lines and attractive and respiendent in gold inquer, while three high priests on sacred ponies bring up the rear.

The procession after passing the hotel booths descends the hill, first by the broad, smooth avenue already described, and then ed coloring, thence under the great granby the stony roal which leads to the sacred bridge. But before the river is reached the procession turns to the left in order to descend to the temple, where the palanquins are deposited until all the offerings have been made and the tedious services have been completed. Then the procession reverses its route and starts on the return of the sacred palanquins to their accustomed resting place. The return trip though the resting place. The return trip, though up-hill, is made at a much livelier gait than the descent, and in comparison with its tertoise movements earlier in the day the parade in the afternoon shows much of the hustling animation of mourners returning

from a funeral.

At this time it resembled somewhat in galt a religious procession of the Inari temple that I saw at Kioto, in which the rich palanquins were borne quickly along by a host of half-naked men and boys, who interrupted their march only to dance and sing and wave their hands, drunk with re-ligious enthusiasm and sake. They seemed a jolly, pleasing crowd, but just before reaching us they had contested the right of



way with a trolley car, and the old overcoming the new, had overturned the sac-rilegious vehicle that interrupted the procession of the gods and several of the passengers and bystanders were THEODORE W. NOYES.

HAS SOUND COLOR?

An Interesting Correlation of Physical Phenomena.

and brocade bodies. Three men, concealed under the brocade, furnish legs and motive power to each beast. A band of musicians follow with flute and drum, whose colors are black and yellow, accompanied by the six sacred Kagura dancers with bells and fane, white headlerships. From the Wichita Eagle. A representative of the Eagle, learning that Judge W. T. Buckner had some novel ideas regarding the properties of sound, with bells and fans, a white handkerchief headdress, a white waist over a brocaded skirt, and a brocade obi or sash. These saw him yesterday and asked for an ex-

rianation. "Well, it's like this," said the judge. "The idea that color should be the counterpart of sound, is no more singular than many other phenomena in nature. The analogy between melodious sounds and beautiful colors appears so natural, the conception so appropriate and the combination so pleasing to the sensibilities, that appear six priests in white robes with their association would see black headdresses, each mounted on a sa- by the laws of affinity. their association would seem to be intended

trees are greenest and the little mountain cred pony. The saddles are in some cases streams gurgle sweetest, and save for na- of tiger skin, and all are gay in color. "The connection between music and color

and followed by a banner bearer.

A real, live, modern dog now gives a fla sounds correspond to certain colors.

"Based upon that principle, a musical instrument could be so constructed that with vor of the nineteenth century to the proevery sound its appropriate sound color would be visibly presented, and so the The soldiers of old are upon us, first a striking of every note would flash its cor-responding color and every chord its com-bination. Thus while the melody delighted hundred of two-sworded men, dressed in guns (warranted not to fire) in red cloth the ear, there would be presented to the eye, in a shimmer of beauty, a profusion coverings; next perhaps another hundred with long bows and quivers of arrows at their backs, a like number with very long of harmonious colors and shades, spears, and then a mailed host of perhaps would appear in combination with their two hundred, wearing two swords, brass and gold-lacquered helmets, shoulder pieces corresponding sounds and passing away with the sounds give place to the next combination, to be succeeded by the next, and body protection of mail, very impres-sive as far down as the knees, but below

"There is a sensation of light from sound, and as musical notes reflect color so do vccal sounds. I have always associated the sounds made in the pronunciation of words, and particularly names, with colors, and as the matter appeared interesting, I have given it some study. It appears that vocal sounds bear a relation to one another, similar to that between colors. And as the intimately connected organs of hearing and vision are so often called into joint action in relation to the same sub-ject, and combine with such a nicety of precision in conveying sensations, it would scem that stimulus to the one set of gans also acts upon the other, and that as sound strikes the sensory nerve of the ear, the corresponding optical nerve being excited to action, also receives an impres-

sion of the sound. directly on the nerves of vision, impress through them the sensation of light, the optical impression of the sound is that of light refracting through a prism, a color in harmony with the sound, each particu-lar sound presenting its own peculiar color or shade. The general color of each sound, or combination of sounds, appears also shaded or tinged with two colors. The combination of sounds forming a word, are, one principal and two shading colors, which, like a spectrum, blend into each other along the lines of connection, resembling in the manner of combination the colors in the rainbow.

shades, the name colors are as varied as

wide course of general literature, for he was determined that his blindness should not limit the breadth of his culture." Pitiful Causes of Cheap Bibles. rom the New York Times.

Why are Bibles so cheap? The labor uestion seems to enter into consideration of the subject. The printing of the Sacred Word is subject to precisely the same laws of supply and demand as the printing of the strip of calico. Some one asks: "Is it not the senith of inconsistency to find clergymen in their anxiety to have cheap religious books encourage the manufacture of Bibles by inadequately paid labor?" The trouble seems to be that in binding women do the work in Scotland at from 4 to 10 shillings a week, whereas in London the men can barely live when doing the same work at 32 shillings. There does indeed seem to be something pitiful when a family of Bible binders may be starving on 4 to 10 shillings a week. The general secretary of the English Bookbinders' Society in an appeal to the public writes: "Before landing the cheapness of Bibles, the officials of Bible societies should make sure that they have been produced by labor for which fair and proper wages have been paid." religious books encourage the manufacture

TOMB OF IEYASU.

NIKKO'S GREAT DAY

Festival and Procession in Honor of Ieyasu.

OLD AND NEW JAPAN

Imitative Orientals in Pursuit of the Secret of Western Power.

JAPAN STOOPS TO CONQUER



our hotel at Nikko was the personification of modern Japan. An irrepressible conflict between the old and the nev waged ceaselessly within him. As Europe and Asia in surging crowds of all nationalities occupy simultaneously or in succession the

floating bridge across the Golden Horn at Constantinople so oriental and occidental ideas and tenden cies in turn or together swept over the mind of our Japanese Boniface, rudely jostling and crowding one another and often producing hopeless confusion.

Like others of the enterprising and ambitious among his people he had deigned to stoop to conquer, not to win love after the fashion of the hercine in Goldsmith's comedy, but to gain the secret of western power. Japan reverences the money-makhe, cannon-firing abilities of the "foreign devils." The Japanese have humbly piaced themselves at the feet of occidental instructors in order to learn all the mysteries of a new and strange civilization, with the confident ambition of some day surpassing and discarding every foreign teacher. Devotion to no occidental fetich has been neglected. In language, dress, education, military methods and even in religion there has been painstaking imi-tation. In the latter respect the modern Japanese in repudiating Buddhism other oriental creeds too often falls short of Christianity and sticks in an intermediate agnostic stage between the old and the new, suggesting, like the half-con-verted Jew in the witticism, the blank page between the Old and the New Testa-

That our hotel boasted a visible, respon sible manager at all was notable evidence of the progressiveness of the new Japan. Yaami's, the famous hostelry at Kioto, was favored with no such official. Neither was the vast Imperial Hotel at Tokic In Japanese inns in general, outside of the foreign concessions, which have some admirable hotels under European or Ameri-can management, like the Grand at Yoko-hama, the bediamonded and omniscient hama, the bediamonded and omniscient hotel clerk of America is represented by an irresponsible gypsy-like group crouching about a tiny charcoal fire, kindled apparently in a hole in the floor, among whom the proprietor sometimes skulks incognito, while the stranger within the gates, in the absence of his guide, is compelled to confide his griefs to brown and plump maldservants, who eke out an ex-

plump maidservants, who eke out an ex-tremely defective English vocabulary with profound bows and pleasing smiles.

A Dual Life in Japan. But here at Nikko was a real, live hotel manager, egger to please, bubbling over with enthusiasm and misinformation. During the day the oriental section of his brain was inactive and the occidental had full sway. Discarding the flowing robe of the aristocrat and the loin cloth or the sack and tight-fitting drawers of the plebeian of the Orient, he appeared in ill-fitting Euro-



The Nikko Tiger.

pean clothes of utilitarian deformity and of nany colors, like Joseph's coat. His feet, accustomed indoors to the soft tabi-a sock with a separate compartment for the big toe-a foot mitten, so to speak-and out-of-doors to wooden clogs or straw sandals, were confined and cramped in hard, ugly occidental shoes of leather. His head, usually bare and protected by a thick black crop of hair, was rendered as uneasy as that which wears a crown by the unac-customed pressure of a stiff derby. Inthat which wears a crown by the unaccustomed pressure of a stiff derby. Instead of the Japanese fan and parasol he
wielded a cane. In striking contrast with
the bare, unheated Japanese house, with its
movable screens for walls and partitions,
with its mat floors, highly polished wood
and its lack of visible furniture, this manager conducted a modern hotel with stoveager conducted a modern hotel. with stoveager conducted a modern hotel, with stoveheated rooms boasting high bels, chairs and tables. As a finishing touch to the deorientalizing process, a brass band was let loose upon the guests at dinner time, in which Japanese performers played Euro-pean music and conscientiously blew as hard as they could from beginning to end of the musical program. At night, behold the manager as an ori-

At night, behold the manager as an oriental at ease in the Japanese annex to the hotel, sitting luxuriously on his heels on the floor, arrayed in flowing kimono and smoking the tiny pipe which the Japanese affect. During the day he has been exposed to the arrogance and the whims of occidental femininity; at night the oriental woman ministers to him as a semi-slave, a being "with never a soul to save," who must borrow a soul in the hereafter in order to continue her service of her husband, her lord and master, beyond the grave. In der to continue her service of her husband, her lord and master, beyond the grave. In this phase of his dual life the manager reflects with bitterness upon the despised sex, which, through self-assertive repsentatives of it from beyond the seas, has overturned his preconceived ideas of femininity and has disgusted and alarmed him. To be sure, the process of modernizing the Japanese woman in ideas, in customs and costumes had been officially authorized and had begun, but happily a reaction had set in and woman was again taught to know her place. In his land man preceded woman in everything. Married preceded woman in everything. Married woman in the good old time had to shave The husband wears mourning garments for the dead wife only thirty days; the wife for the dead husband thirteen months. The wife is therefore to the hus-

band as one to thirteen. Thus in Japan it